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QUARTERLY, *ONE DOLLAR A YEAR.*

DEAR PATRONS:

It is, of course, satisfaction, that THE RESEARCHES is, by its patrons, recognized as a storehouse of documentary evidences of the progress of the Church and the repository of facts concerning the careers of so many who have done well in establishing the Faith in our Country.

That is the, almost, sole recompense of the Editor.

THE RESEARCHES is in no want of material but it is eager to have gathered records within the scope of its endeavor.

Our Patrons will aid History in sending such records or giving information thereof so they may be procured.

MARTIN I. J. GRIFFIN.

SOLDIER-KNIGHT-MISSIONARY,

ST. MICHAEL EDGAR EVELYN SHAWE.

FIRST PASTOR OF THE CATHEDRAL OF SAINTS PETER AND PAUL, DETROIT, 1792--1853.

June 29. 1898, the church of Saints Peter and Paul, originally the cathedral of the diocese of Detroit, will have attained the period of the golden jubilee of its dedication; which ceremony was performed by Archbishop Eccleston of Baltimore, on the festival of these Saints, June 29, 1848.

At that time, Peter Paul Lefevere, Bishop of Zela, was administrator of the diocese of Detroit, by appointment in 1841; while its first and titular-bishop, *de jure*, Frederick Résé, D. D., resided in Rome.

In the French history of Detroit during all the eighteenth century, the venerable church of Ste. Anne, was the central figure of Catholic life, as it was in the progress of civillization, and of education, in this old Catholic city of the Western States; and in fact, of the whole Northwest Territory.

Far different from that of the eighteenth century, was the Catholic element of Detroit, during the last decade of the first half of the nineteenth, and of the first and second decades of the last half of the current century. During this decennial succession the cathedral of Saints Peter and Paul was to Catholic life, what the venerable mother of churches in the West had been during the previous century. But the times had changed; there was no longer the calm monotonous career of the people of the old faith in an old colonial Catholic city. New races had made their homes in Detroit; the predominating spirit of this new element was antagonistic to the Catholic religion, which would have been crushed out of existence, had not Bishop Lefevere "fought the good fight," aided as he was by distinguished priests, and with a following largely composed of that English speaking race of Celtic origin, whose zeal and liberality has done so much to lay the solid foundations of the Catholic Church from the Atlantic to the Pacific Ocean.

One of the priests in the bishop's household during the first decade of his administration, was Father Shawé; as he was familiarly known in the city. I made his acquaintance under circumstances illustrating his innate gentleness, and the race breeding of the gentleman he was. My mother had embroidered a pair of slippers which she intended should be a birthday gift for Father Cullen, an outline of whose missionary career I wrote for the October number of THE AMERICAN CATHOLIC HISTORICAL RESEARCHES. The missionary had been at the episcopal residence for a few days and was about to return to Ann Arbor, on the eve of his birthday. But the slippers having been sent to the shoe-maker to be soled and completed, were not returned to our house until about 9 o'clock in the evening, while Father Cullen was to leave town early on the following morning. Determined her friend should receive his birthday gift at the time she intended, my mother placed the slippers in a box and charged me to deliver them to Father Cullen in her behalf, on that evening. At this time the episcopal residence stood in the centre of the square of that part of the domain of Ste. Anne, fronting on the west side of Randolph Street between the present lines of Congress and Larned Streets; our house was two squares above, on Congress Street.

The general entrance to the Bishop's house was by a short passage from the sidewalk on Randolph, on the south side of the main building. I pulled the bell twice and although the metallic response might be heard a square distant no one came to open the door, I was about to ring a third time, when two persons came into the passage, one of whom was tall and wore glasses, the other was of medium stature.

Both wore cloaks, a garment much in vogue by gentlemen at that period.

The tall person was about to introduce a key into the lock, when he noticed me standing near. The night was clear; somewhat astonished he looked at me and said:

What do you want?

The manner in which these words were spoken was to say the least abrupt. I replied as politely as I could:

Father, I want to see Father Cullen.

You can't see *Mr.* Cullen at this time of night.

Opening the door with his key the tall person passed in; his companion turned to me and in kindly tones said:

Why do you want to see Father Cullen my lad ?

The tall person was Very Rev. Peter Kindekens, vicar general and theologian of Bishop Lefevere, and theological mentor of the dozen or more young Belgians domiciled in the house in preparation for ordination ; the one who spoke to me so kindly was Father Shawe, The former had such a poor opinion of American youth, that both he and the bishop firmly believed a vocation for the priesthood would never be developed among them.

Won by the manner, I said : Father ! I want very much to see Father Cullen to give him a birthday present which my mother has prepared for him and which is in this box.

Well my lad! come with me and we will give him your mother's present.

I followed ; the room of Father Shawe was on the second floor, we entered, he lit the gas, I opened the box and showed him the slippers ; he examined them, admired the embroidery, read the card ; and said :

Your mother's present is beautiful.

Taking the box in his hand he went into the hall, rapped at one of the doors and receiving a response he called me.

Is this Father Cullen ?

Yes ! Is that you, Richard ?

It is Father, here is a birthday present from mother.

There was no light in the hall but I knew the voice well, and handing in the box said good night.

Taking my arm Father Shawe led me down stairs to the entrance, but before I left he enquired where we lived, and said : tell your good mother I will call some of these days.

He did call ; the most friendly relationship ensued, ending only by his untimely death.

When the saintly Bishop Bruté began his apostolic work in Indiana in 1837, he gathered under his Christian standard some remarkably brilliant young men, mostly his own countrymen ; among these were Benoit, La Hailandiere, La Lumiere, de St. Pallais, and Shawe.

Gifted and zealous young heroes they were, some of noble race ; they were no ordinary men. But when one reads now, as it has been my privilege, after the lapse of more than 60 years, the letters of Bishop Bruté to Father Shawe, during this missionary period, it is difficult to overcome the feeling of love and veneration excited by their perusal for the

writer; nor to feel more or less of that fervor, hope, and confidence in Almighty God, that veneration for the Blessed Virgin and the Saints, which every word and line seems to evoke from the heart, as the eye takes in the inspired emenations from his pen.

If such was the effect of his letters, how powerful must heve been his personal infinence over his young and zealous co-workers in this missionary field?

It was under such auspices that the sacerdotal career of Father Shawe began in America. He was the only English speaking priest at first engaged in the evangelical work directed by Bishop Bruté.

He heroically shared the labors of his associates, although he reaped not the recognized honors some of them were subsequently crowned with. He was born in Devonshire, England, in 1792; he came of an old Catholic family of noble ancestory; and he numbered among his friends and relatives, the Talbots, the Howards, and the Bedingfelds, names of hereditary renown in the peerage of England.

His Alma Mater was St. Mary's, Oscott.

When quite young, and during the eventful wars which closed the career of Napoleon, he entered the British army with the commission of captain in the cavalry service. He shared in the exciting campaigns on the continent; won distinction and promotion; in the campaign which ended at Waterloo, while in command of a squadron of British cavalry, he experienced some sharp hand to hand fighting; a French cuirassier officer engaged him in personal combat; the Frenchman's sabre aimed at the neck of the young Englishman was parried; a second stroke was again parried; the third stroke deviated and made an ugly cut diagonally across his nose, a rather a prominent feature in his face, but he cleft the helmet and skull of the unfortunate cuirassier with a powerful blow which nearly cut him to the saddle.

He was, however, later in the day cut down, unhorsed, and left upon the field with the dead and wounded piled on him and around him. His subordinate officers reported him killed. While all England and Europe rejoiced at the eclipse of Napoleon, there was mourning in very many families on both sides of the channel, especially was this so in England, Ireland, and Scotland. The victory of Waterloo, achieved to a great extent by British valor, was not won without a great sacrifice of Celtic and English life. In

the cottage, in the homes of the well to do, as well as in the manor houses and castles throughout the British realm, there was mourning. In the long list which the War Office published of those killed at Waterloo, appeared the name of :

> Shawe ; St. Michael, Edgar, Evelyn, Major 13th Regiment light cavalry, body not recognized.

But the young soldier had not been killed.

When the searching parties of the British surgeons and their assistants made their melancholy rounds over that deadly field, Major Shawe was found alive ; he was carried to one of the improvised field hospitals ; he had been literally cut to pieces ; his wounds proved to be serious but none of them were fatal.

In time he recovered sufficiently to be taken to Bourdon, a village near Amiens, in the Department of the Somme, France, a locality selected by his mother, who had crossed the channel in the hope of finding the remains of her only child, but who, to her great joy, had found him alive in the military hospital of his brigade.

Under the unremitting care of his fond mother his life was saved, but he lingered for years a helpless invalid ; nursed by that mother until he finally recovered a portion of his normal vigor and health.

To save her son, this devoted woman had sacrificed her own life ; she had become an invalid. The nightly vigil, the daily care, the maternal anxiety, had sapped the vigor of her delicate physique to such an extent, that Major Shawe exchanged places and became as devoted a nurse to his mother, as she had been to her son. But while she saved his life, no efforts of his could save the life of his mother, although years passed before she was called to her eternal reward. She was laid to rest in the cemetery of Bourdon, and I have before me the certificate of Louis Denamps *curè* of this ancient parish, who prepared her for the consummation of her maternal sacrifice.

The death of his mother saddened the young life of Major Shawe. He sought distraction in travel, visiting the principal cities of Continental Europe. He still retained his military rank, and he was enabled by the influence of his noble friends to continue abroad on a prolongued leave of absence from his regiment. While visiting some young Austrian officers in Vienna, he was induced to become a postulant for admission to the Noble and Military Order of Teutonic Knights of Germany ; whose chapter house was at Vienna, and whose Grand Master, by hereditary creation, was a Grand Duke of the Austrian Empire.

I mention this fact in support of what I have stated as to the nobility of race of Major Shawe. To become a Teutonic Knight, the postulant had to produce official testimony that he was entitled to bear 16 distinct quarterings of nobility; Major Shawe produced the evidence of the Herald of Arms of London, that he was entitled to claim 32 distinct quarterings—and with this document was 1,000 Austrian florins, the entrance fee required. He was created a Teutonic Knight, and I have seen the massive gold Teutonic cross he always wore concealed upon his person, and the knightly ring of this aristocratic Order, which he sometimes wore upon his left hand.

About this time Major Shawe exchanged many letters with his young friends and kinsmen, students at the time, of St. Mary's Oscott. I have read these letters, which came to me among other personal relics, as an executor.

Why I mention them now, is to record the fact that they show a race hatred existing among English Catholics 70 or more years ago, which I firmly believe still prevails in the families of the old Tory hereditary nobility standing near the British throne, who have never changed from the old faith.

At that time higher education was not attainable for Catholic young men in Ireland, unless provided by a private tutor. A Catholic parent having means, and wishing to give his son a collegiate education, had to choose between an Irish anti-Catholic university, or send his son out of the country either to St. Mary's Oscott, to Paris, or to other continental cities. To some wealthy fathers the choice depended upon personal experience under similar circumstances; but at the time, there were many Irish parents of good family, but of moderate means who wanted to give their sons a collegiate education who chose St. Mary's Oscott, because of its nearness and moderate expense.

The correspondents of Major Shawe were mostly sons of peers of old English Catholic stock. It would be imagined these young men would admire the sacrifice made by Irish parents to provide the cost of an education in a Catholic college like that of Oscott; this seems not to have been considered; the letters of these young tories constantly refer to the arrivals of young Irish students, in a language which plainly showed that a unity of faith cut no figure, and that a race prejudice was so deeply rooted as to obliterate all other consideration. Allusions to the young Irish student's dress, to his brogue, or to other national peculiarities were made in these letters in language quite offensive.

The death of his mother under such circumstances as have been related, had so affected the spirits of Major Shawe, that all the distractions sought for by travel and society, failed to restore his mind to a cheerful state.

His position in the army offered but little chance for promotion, while under the then existing prospects of a continuous European peace, his future career seemed to promise only a life of aimless inactivity. His thoughts were turned to a career less worldly, but more heroic; more exciting and perhaps in his case somewhat romantic. He resolved to enter the priesthood and engage in missionary work. He retired from the army and entered the college of St. Sulpice in Paris in pursuance of that determination; he had received minor orders. It was after this event that he attracted the notice of Bishop Brutè, while the latter was recruiting his missionary force among the elite of the young ecclesiastics at the time in Paris.

St. Michael, Edgar, Evelyn, Shawe, was ordained by Bishop Bruté at Vincennes, March 12, 1837, and soon afterwards commenced missionary work in a district of country which would be difficult to describe. The greater part of Indiana at the time comprising the spiritual fold of Bishop Bruté was sparsely settled and by a population to whom the expression "poor white trash," would most fitly apply to their condition generally.

Crude as this people are reported to have been, they appear not to have been averse to religious instruction; here and there, were to be found Catholic families, or groups of settlers originally Catholics, but who for want of pastoral care had lapsed, in some cases to Methodism; or who in other cases, and frequently, had become disinclined to submit to religious control; but there were also to be found many Catholic families of intelligence and respectability.

Father Shawe was the only priest to whom the English language was natural, on this mission during the early years of its history. Whenever he found himself in a place of any considerable size, he made arrangements to preach; it was all the same to him whether his audience was to be Catholic or mixed; he usually drew full houses, for an English sermon from a man as eloquent as he was reputed to be and so gifted in the use of his mother tongue, was a rare treat in those days and in those regions; rough mannered as the people are reported to have been, they seemed to have had a great inclination to hear eloquent preachers. So familiar had he become in the use of the French language, that he could preach a French sermon whenever such became necessary; he could also preach in the German language, and from his ability to use these languages he was well adapted for the apostolic work in which he was engaged.

His voice was clear and strong, his figure robust, while his gentle and pleasing manner toned down the martial air which his army life had indelibly left upon him. His face was florid, his hair black, and his rather prominent nose, on which the cicatrice of the transverse cut of the sabre of the French cuirassier officer at Waterloo was plainly visible, was a leading feature in his countenance.

One decided trait in his character shou'd be mentioned; he was proud of his mother country, whose aristocratic government, whose institutions, and whose laws he admired, and had strong faith in.

I do not hesitate to say Father Shawe was the most intensified Englishman I ever met. What he saw in Indiana of our own system of government, taken in connection at that time with the ill treatment and wrongs inflicted in the forced removal of Catholic Indian tribes, did not tend to create in his mind much respect for American institutions. This peculiar pride of race and this marked nationality in the make up of Father Shawe, was probably the cause of estrangements after his beloved bishop's death, with his brother priests and ecclesiastical superiors.

They were all Frenchmen, while but a comparatively short period previously he had crossed swords with their defeated countrymen and friends. Besides, at that time in that diocese, French influence was paramount; it ruled and shaped results, and it so remained until the advent of a new episcopacy.

During his missionary experience it became the lot of Father Shawe to be settled in Madison, Indiana.

In that city he founded and built St. Michael's Church, dedicated to his great patron saint.

To do this he used a portion of his private fortune, and to release the church from the debt remaining after completion, he had to beg for means in the eastern cities and in Canada.

Deaths, resignations, and changes in the Episcopacy of Vincennes, joined to climatic effects on his health induced Father Shawe to retire from active missionary labors.

Father Sorin invited him to assume the chair of English Ltterature in the University of Notre Dame, which invitation he accepted; he organized a faculty for an English course, laid the foundation of its efficiency, and of the prominent place it occupies in this great institution of learning.

Desiring once more to mingle with the world, to enjoy that refined society in which he was so well adapted to shine, and to enjoy moreover, living among a people whose language was akin to his own, he bade adieu to the President and Faculty of Notre Dame and came to Detroit in 1845. He was received by Bishop Lefevere and assigned to the pastorate of the Irish Catholic congregation of Trinity Church. When the cathedral was dedicated in June 1848—Trinity was closed while its congregation was transfered to the cathedral of which Father Shawe became first pastor. In Detroit at the time, there was Ste. Anne's, for the Catholics of the French race; and St. Mary's, for the German Catholics; Saints Peter and Paul was the only English speaking congregation in all the city.

Consequently the pastor of such a congregation had a large jurisdiction with much responsibility, and no end of parochial work. In this position, the many brilliant qualities of Father Shawe, his great piety, his watchful care of the religious and temporal interests of his parishioners, his charitable work, joined to his great eloquence in the pulpit won for him the love and esteem of the people. No man was better known in Detroit among all creeds and classes than Father Shawe. He was highly esteemed and respected by Bishop Lefevere and his episcopal household. Kind hearted by nature he was liberal in the use of his personal fortune for the alleviation of distress.

The misery entailed by the Irish famine caused the emigration of many families who landed upon our shores in destitute circumstances; for the relief of such of these unfortunates as found their way to Detroit, he organized the Irish Emigrant Society and placed funds at the disposition of its officers for use when necessary.

Solicitous for the welfare of the working classes he founded the Guild of Saints Peter and Paul, after the model of the English Guilds for workingmen and mechanics.

He was a priest who took especial pride in having all the ceremonies in the cathedral conducted on a scale worthy of Mother Church; he had the acolytes finely robed, and he drilled them to march with military precision.

It was, however, in the pulpit, that this distinguished man appeared to great advantage. His exuberance of ideas proper to the subject; his great command of words, his pathos, his splendid voice, which he knew how to use to advantage, and his vigor of expression, combined to make him a great pulpit orator.

Since the Jesuits have had control of the old church many brilliant men have occupied its pulpits; I have listened to most of them, and I have been charmed and affected in turn; but I have never been *moved*, nor my soul stirred as it has been by the eloquence of Father Shawe.

Father Shawe was a welcome as well as an honored guest in the highest circles of the Catholic, as well as of the non Catholic society of Detroit.

Such was the alumnus of St. Mary's Oscott; *ci devant* British major of cavalry at Waterloo; priest of the missions of Indiana under Bishop Bruté; Professor of English Literature in the University of Notre Dame; and last of all pastor over all the English speaking Catholics of Detroit attending the cathedral of Saints Peter and Paul. I have said that the most friendly relations existed between my family and Father Shawe. Our old homestead was about half way between the episcopal residence and the cathedral; it was for our dear friend a "half way house," and he was happy when he came there.

As an Englishman, as a man who had seen life in European capitals and as a man who could enjoy a well spread repast, Father Shawe was all that an accomplished gentleman was required to be; but there the worldly attributes of his personality ended,

As a priest, he was a rigid adherer to all the proprieties which the sacrdotal state required from its members; and to all that was strict in the observance of priestly life. But the Belgian regime in the episcopal residwas, to say the least, a peculiar one.

The cuisine of the house may been good enough for the ecclesiastical students, but it was not satisfactory to all its inmates; take for instance the coffee at breakfast. The custom was to have a large kettle of coffee boiled, this was then diluted with milk, sweetened with sugar, boiled again, and served in its diluted state.

Many priests who fast mornings, are invigorated by a cup of coffee *au naturel.*

Father Shawe was one of these; and it was his custom after he offered his mass on weekday and on Sunday mornings, to stop in at my mother's, to get his cup of good coffee and other dishes he was fond of for breakfast. The side door led to the hall next the dining room; he never pulled the bell or knocked, but put his smiling genial face inside the door, a face which would cure melancholia, came in and took his seat where his plate was always placed to await his coming. For the 5 years preceding his death Father Shawe had been a welcome guest early or late and always *sans ceremonie.* To cite an example of what a *chef* Bishop Lefevere had, it may be mentioned, that during a hunting season, one of Father Shawe's friends sent him a haunch of fat venison, to the episcopal residence.

The recipient mentioned the gift to the bishop and asked if it might not be served for dinner on Sunday. Certainly said the prelate, and I will tell the cook accordingly.

The fine haunch was served for dinner Sunday *but it was boiled* and overboiled.

In all my intercourse with Father Shawe, I found underlying his pleasing and at times jovial manner, a decided, ever succeeding, tinge of melancholy. Some hidden sorrow beyond a question saddened his heart. What it was did not concern me; I was satisfied with the man as he was.

On April 30, 1853, the bishop was to dedicate the Church of the Assumption at Connors Creek 9 miles from the cathedral. Father Shawe was to assist, but while on the way on that fine Sunday morning an accident

occurred to his carriage, and by the Providence of Almighty God he was thrown to the ground, and his person, which had been hacked by the sabre and riddled by bullets in war, bruised and battered in missionary adventure in the sparse settlements of Indiana, received such grevious wounds, that heroic to endure though he was, were too much for him.

His death being imminent, he made his final testamentary arrangements, included in which was $2,000 for St. Michael's Church which he had founded in Madison, Indiana. Having provided liberally for all his priestly obligations he bade farewell to friends and to the world and prepared to meet his God as calmly as if he was about to commence the Holy Sacrifice. It happened that Very Rev. Father Bernard, Provincial of the Redemptorists, was visiting his order in Detroit. He it was who prepared the dying soldier—priest for eternity. His death occured May 10, 1853. His requiem was chanted by Bishop Lefevere assisted by the clergy of the diocese. His panegyric was eloquently and feelingly delivered by the great Redemptorist Chief who had prepared him for death.

His remains were laid to rest by loving hands in Mount Elliott Cemetery, and since, over his ashes, has been placed a monumental stone, on which has been cut his family crest, his Teutonic cross, his name, his titles, and the mention of his works. For his soul long since we have prayed : Requiscat in peace.

A half length portrait of Father Shawe, was painted in 1851, by Cohen, for Mr. James E. Eagle, a protegé of the priest. This picture was cut from its frame during the great Chicago fire of 1873 and saved; it now hangs in Mr. Eagle's parlor 470 Elm Street, Chicago. A copy of the original was painted by the same artist during the same year. This portrait now hangs in our old homstead 134 Congress Street East, at present occupied by my younger brother, James R. Elliott; both pictures are vivid reminders of one we dearly loved.

RICHARD R. ELLIOTT.

REV. JAMES JONES, HALIFAX,

NOVA SCOTIA.

Reverend James Jones was Superior of the Roman Catholic Missions in the Province of Nova Scotia, appointed by Bishop Francis Aubert of Quebec. An Indenture, in verbose legal phraseology, four pages folio, preserved at Woodstock College, makes provision for the support of Religion in the Province.

"Having seriously considered the situation of those who profess the Roman Catholic religion in said Province, particularly the Fishermen of that persuasion who resort thither from the Kingdom of Ireland, as also the descendants of the Neutral or Acadian French inhabitants of said country who are in a great measure deprived of those comforts and advantages which the religious of their persuasion derive from having a regular Minister or Pastor established among them, and having determined to appropriate all my worldly substance which consists of Thirteen Shares in the North American Bank to provide for the spiritual Guide and Comfort of the foregoing description of persons as well as all others possessing our Holy Religion within said province fervently hoping to promote thereby the honor of God and to lay the foundation of an Establishment which will hereafter provide for the relief of those distressed both in body and mind, and having duly considered the means whereby the said Thirteen Shares of Bank Stock may be applied to accomplish the foregoing purposes DO by these presents declare and make known to all whom it may concern."

He then devotes the 13 Shares of Stock, valued at $5,200, to this purpose; the interest or profit to be paid annually for the support of a R. C, Minister or Ministers attending and officiating for a Congragation in Nova Scotia, and for the Education of the children of poor persons possessing the Roman Catholic Religion in said Province except $20 annually to be paid for the support of a schoolmaster, the income to be paid over to the Bishop of Nova Scotia, if hereafter one should be appointed.

The Trustees are: RT. REV. FRANCIS AUBERT, BP. of QUEBEC,
RT. REV. JOHN CARROLL, BP. of BALTIMORE
REV. FRANCIS ANTHONY FLEMING, PASTOR of ST. MARY'S, PHILAD.
REV. WM. O'BRIEN, PASTOR of ST. PETERS, NEW YORK.

Signed and sealed by James { SEAL } Jones, Halifax, Nov. 3, 1792.

Witnesses:—

Richd. Jno. ——
Constant Conner,
Edmund Butler,
Michael Tobin,
John Allen,
Thomas Watson,
Pat. Lanigan,
John Leonard,
John Blake,
Tim. Noonan,
Pat. O'Brien,
John Lawlor,

Registered, 29 Nov. 1792, Jno. Solomon, Dy Reg.

Consideration mentioned 10 shillings

Copy attested by Assheton Humphreys, Notary and Tabellion public, in and for the Commonwealth of Pennsylvania.

Jan. 8, 1795.

The original is deposited in the Bank of North America.

Jan. 10, 1795.

Not. al. manu.

This stock was transferred in 1805.

LETTER OF ARCHBISHOP CARROLL TO REV. MR. BOSSITER, CONCERNING CHURCH PROPERTY IN PHILADELPHIA.

[Original at Georgetown College Library.]

Extracts of a letter from Bishop Carroll to me, July 13th, 1808.

"The lots, on which stand the old chapel, the presbytery and the ground thereto appertaining, are a fee simple property without any trust thereto attached; they are held by one of the old clergymen, who have been long in the service of the American Church, as his private, individual property, and if his conscience do not restain him, he may legally convey them to any person in or out of the U. States, capable of receiving deed or inheritance.

"I have no doubt but, the Clergyman who first acquired these lots, had in view the accommodation of himself and successors having the charge of souls in Philadelphia: but neither he who first acquired, nor those who have since succeeded to that estate, ever accepted it *in trust*.

"In those times the Congregations were not called on for the support of their pastors and for this reason, the heads of the Mission made a point of reserving real & personal property for the maintenance of the pastors, as the only assured means of their subsistence.

"This was the policy pursued in Maryland & Pennsylvania, the only States where the Catholick profession was allowed. Hence the property at Philadelphia, Lancaster, Coshenopen, Conewago, &c.

"What ever property was thus acquired by the predecessors of the ex-Jesuits now remaining, was vested absolutely in one of the body, and not in the body itself, this being unknown to the laws of this Country; the property descended by will or deed to the present owner.

"It was a maxim of the Society to exercise the spiritual functions allowed by the Bishops in entire independence of the Laity.

"The Members were not permitted to require retributions for Masses or any other services. Hence, as much as possible, they avoided holding property under any legal trust, which might subject their management to any accountability except to their own Superiors.

"But, however independently of every person, the present legal proprietor of the stock, presbytery & old chapel holds that property, yet he has no other intention than to leave it for the present applicable to the benefit of the Clergymen officiating there.

"You, by my appointment, are his agent, and *his* property is under your *sole* management. You *alone* have a right to direct any repairs, or alterations in it, unless these alter essentially the building, or should burthen the property with debt; your office of manager is sufficient to authorise you to proceed to the best of your judgement but in every material step it is becoming to advise with the Bishop or the person in whom the property is vested.

"Hence, you must infer, that Mr. —— pretensions were inadmissable, so far I mean, as he contends for a right to interfere in the temporal administration and concerns of the property & old chapel; and it was over meddling in him to bring before the Trustees the subject of alterations in the latter, without your previous approbation. Indeed, as that property is no wise under the controul of the Trustees, I do not see, why it should be mentioned at all to them, in their Corporate capacity.

"This is the Summary of my letter:

You are the sole agent for the legal owner of all the property at Philadelphia belonging to the late Society; whether consisting in houses, ground-rents or interest of money in the publick funds.

You are under no obligation to take direction from the Trustees or your companions, concerning repairs of the house or economical arrangements.

Whenever you ask their advice, reserve to yourself the right of decision."

THE ROMAN CATHOLIC REGIMENT OF PHILADELPHIA IN THE SERVICE OF GREAT BRITAIN DURING THE REVOLUTION.

No less an authority than that of the eminent Historian of the Church in this country, Dr. Shea, has given the weight of his name to this declaration: "The Catholics spontaneously, universally, and energetically gave their adhesion to the cause of America, and, when the time came, to American Independence. There was no faltering, no division. Every Catholic in the land was a Whig. In the list of Tories and Loyalists, in the volumes since written about them, you cannot find the name of a single Catholic. There were no Catholic Tories." [*Catholics and Catholicity in the Days of the American Revolution.*—Pro. U. S. C. H. S. 1885, p. 50.]

In THE RESEARCHES, April 1889, sufficient testimony is given to show how Catholics were divided in sentiment and in action in that controversy as in all others which have occurred in American politics since.

The American Revolution, in its early stage, was, largely, a popular agitation in opposition to "Popery."—the Quebec Act of June 1775 ended the discussion. The time for action had arrived. The First Congress, in which Washington was "conspicuous for wisdom and unquestionably the greatest man" [Lecky] in October 1774, numbered the Quebec Act as one that must be repealed in order to pacify the Colonies, The Congress declared "the Legislature of Great Britain is not authorized by the Constitution to establish a Religion fraught with sanguinary and impious Tenets."

That Congress addressed the people of Great Britain expressing "our astonishment that a British Parliament should ever consent to establish in Canada a Religion that has deluged your island in blood and dispersed Impiety, Bigotry, Persecution, Murder and Rebellion through every Part of the World."

So "the free Protestant Colonies" would not be reduced to the "Slavery" of the Canadians.

Thus, urged mainly by Congregational preachers and Presbyterian ministers, the Patriots took up arms to resist having "Popery" imposed on them.

It is simplicity then to believe that Catholics "spontaneously, universally and energetically" made fellowship with those denouncing their Religion or that they "rushed to arms" with fellow-subjects who marched to the invasion of Canada to prevent "the inhabitants acting with hostility against the free Protestant Colonies whenever a wicked ministry shall chose so to direct them" as the Congress declared.

Those who claim that Catholics, as Catholics, had much to do with the Revolt have not found the pith of the movement. They might as well claim activity in and honor for Catholics in "The Glorious Revolution" of 1688. The Revolution of 1776 was maintained upon the principles of the former, and the act of revolting Englishmen in calling on William of Orange to overthrow James II, was one of the "CONSIDERATIONS" urged upon the French Government to justify it in openly espousing the cause of the revolting American Colonies. The Revolution of 1688 was the foundation of the British liberty for which the Americans contended. The Continental Congress "was formed on the model of the Convention of 1688," which called William of Orange, to the throne said the "CONSIDERATIONS." [Steven's *Facsimilie Documents*].

That was offset, after the French Alliance, by the suggestion of Earl of Carlisle to Wm. Eden of the Peace Commissioners sent out in 1778, to impress upon the Americans "the opportunity" America "will give to the introduction of the popish religion" unless they made peace with England. [Steven's *Documents*, Vol. V.]

The colonists claimed that George III would "govern them in the same arbitrary manner as James II had governed their forefathers." [Stille's, *John Dickinson*].

Bancroft's *History U. S.* Vol. X, p 175 says: "While it was no longer possible for the Americans to keep up their army by enlistments, the British gained numerous recruits from immigrants. In Philadelphia Howe had formed a regiment of Roman Catholics."

When the British captured Philadelphia, September 1777, General Howe gave authority for the formation of three Regiments of Loyalists and appointed Colonels Allen, Chambers and Clifton as commanders.

These Provincial Corps were understood to be native American loyalists. The Queen's Rangers had the exclusive privilege of enlisting old countrymen and deserters from the army of Washington. [Simcoe's *Journal.*]

When Howe took possession of Philadelphia there were found, on Oct. 9th, 1777, a total of 21,767 inhabitants although 10,000 had quitted the city just before the entry of the British Army.

This census taken under the direction of James Galloway, who had abandoned the American cause, showed the males under 18 years to numbe r 4,941 and those over 18 and under 60 to be 4,482. There were 12,344 females. [Steven's *Facsimile Documents* Vol. 24.]

From these 9,423 males in the city and the deserters from the American Army, first at White Marsh and later at Valley Forge, may have been the expectation of obtaining recruits for the three Loyalist Regiments authorized by Gen. Howe.

One of these Regiments was called THE ROMAN CATHOLIC REGIMENT OF VOLUNTEERS.

The officers were Alfred Clifton, Lieut. Colonel; John Lynch, Major; Mathias Hanley, Nicholas Wiergan and Thomas Yelverton, Captains; John Peter Eck, John Neill, and Patrick Kane, Lieutenants; John Nowland, Quartermaster. The Chaplaincy was offered Rev, Ferdinand Farmer, a resident of Philadelphia since August 1758.

On March 2d, 1778, Father Farmer wrote to a priest in London: "Perhaps it will please you to hear that your British General on arriving here upon my waiting on him, proposed the raising of a Regiment of Roman Catholick Volunteers. Mr. Clifton, an English gentleman of an Irish mother, is the Lt. Col. and commanding of it. They desire me to be their Chaplain which embarrasseth me on account of my age and several other reasons." [WOODSTOCK LETTERS.]

Shea's *Life & Times of Archbishop Carroll*, p 170, say: "Father Farmer would not lend the influence of his name to the enemies of America."

His letter shows no such spirit.

Father Farmer had not taken the oath of allegiance to Pennsylvania. This he did, the following year, when he became a Trustee of the University of Pennsylvania. Father Molyneux was entitled, under the law, to serve as he was the "senior pastor of the Roman Catholics" but, was either averse to taking the oath or to serving as Trustee.

Dr. Shea further records that the officers of the REGIMENT were Protestants as British law did not permit Catholics to be military officers.

This too is an error. England was in such straights that the enlistment of Catholics and the appointment of Catholics as officers was specially authorized. In December 1777, *The Royal Gazette* of New York announced 33,000 new troops were to be enlisted of which 5,000 were Irish Roman Catholics.

On March 21st, 1778, it announced: "The following Roman Catholic Regiments are to be raised in Ireland for the American service; two of foot of two battalions each, the command of which is given to Lords Kenmare and Cahar and a regiment of light horse to be commanded by George Gould Esq. of Cork. These gentlemen have engaged to raise their regiments by the first of April. The officers are to be Roman Catholics and the Colonels are to appoint them. Proper persons are said to be at work to raise subscriptions in Ireland for the purpose of recruiting men for service in America."

So General Howe was only doing in Philadelphia what British law authorized and under it the specially recruiting of Roman Catholics was going on in Ireland as it was attempted in Philadelphia.

But Col. Lee in "Strictures on a 'Friendly Address to the Americans" in speaking of the difficulty of suppressing the Americans refers to British regiments being "composed of the scum of Irish Roman Catholics who desert upon every occasion."

But "scum" and all as they were Col. Lee recognized the fact that these Irish Roman Catholics made the "crushing of the unnatural rebellion" the more difficult.

Perhaps these deserters from the British felt as the Pennsylvanian Graydon states in his *Memoirs* page 117: "As for the genuine sons of Hibernia it was enough for them to know that England was the antagonist. Stimulants here were wholly superfluous and the sequel has constantly shown that in a contest with Englishmen Irishmen, like the mettlesome coursers of Phæton, only require reining in."

But perhaps these Irish were considered by the British to be as the diary of Joseph Pell Jr., an officer in the British army, 1776–7 states: He recorded: "the rebels consisted chiefly of Irish redemptioners and convicts, the most audacious rascals existing." [*Mag. Am. His.* Jan. 1878.]

Yet when the invasion of Ireland by the French was under consideration Vergennes the French Minister declared: "To separate Ireland from England and form it into an independent government like that of America I would not count upon the Catholics although they form the largest and most oppressed part of the nation. But the principle of their religion attaches them specially to the monarchical system. It is otherwise with the numerous Presbyterians who inhabit the north of Ireland." [Bancroft's *U. S.* Vol. X, p 251, ed. 1874].

But Lafayette wrote Vergennes July 3, 1779, from Havre: "I have unearthed an Irish Capuchin who appears to be but little attached to his religious prejudices and still less to his cloth. He seems much inclined to the business of a spy and offers me his services to go to Ireland or England provided we rid him of his monkish garments." [Steven's *Facsimilies* Vol. 17 No. 1607].

But the English government had Father Arthur O'Leary in its service in Ireland and he kept the people quite by his "Address to the Common People of the Roman Catholic Religion concerning the apprehended French Invasion:"

"Your bishops and clergy have enforced the doctrine of peace, subordination and loyalty, from the sacred altars where the least lie would be a sacrilege and crime of the first magnitude. The Catholic gentlemen have set forth the example to you. They have bound themselves to king and government by the most sacred ties. They have souls to be saved and would be sorry to lose them by wilful perjury . . . the doctrine and example of the learned, prudent and better sort of your profession should be the only rule of your conduct; for in all countries the generality of the common people are ill qualified to judge or determine for themselves." [*Mis. Tracts* page 101, N. Y. ed. 1821, or page 172, London ed. 1782].

So the organization of a distinctly ROMAN CATHOLIC REGIMENT in Philadelphia during British supremacy was in full accord with the policy of the government. The effort was made where the only chance of the most success was possible—in Pennsylvania under British control.

"Pennsylvania" wrote the Chevalier de Fleury to the French Minister 16th Nov. 1779, when he sent a "Summary of the Political and Military Conditions of America"—"Pennsylvania is the province most infected with Loyalists. The Quakers, Methodists, Anglican and other sects which have a sort of affinity with monarchy are intestine but paralytic enemies."

Alfred Clifton—the commander of the ROMAN CATHOLIC REGIMENT was a Philadelphia Catholic. He lived in a large two story brick house on the east side of Second between Mulberry and Sassafras at Corner of Clifton Alley. It was one of the first to have lighted lamps placed before it at night. [Watson's *Annals.*] Mulberry St. is now called Arch and Sassafras is now known as Race Street. Clifton's Alley is now Drinker St.—so named after the Drinker, family, Quakers, who occupied the property after the Cliftons.

William Clifton—perhaps Alfred's father—advertised this house for sale in the *Pennsylvania Packet* of November 26th, 1776. That was after the Declaration of Independence when many who had upheld the colonies abandoned the position taken on July 4th, 1776.

William Clifton went over to British allegiance on the capture of Philadelphia. He was given an office for on November 1st, 1777, he advertised "hands to cut wood for the use of the army during the winter. Application to be made to him in Hickory Lane." [F. 394, Ridgway Library.]

On May 28th, 1778, Alfred and William Clifton were by the Supreme Executive Council of Pennsylvania proclaimed "traitors" and ordered to surrender before June 25th—an order of the "rebels" neither complied with. By that time they had fled with the evacuating British who left our city June 18th. Alfred Clifton is in Act of Attainder called "gentleman."

Sabine's *Loyalists* says Alfred Clifton was a "prominent member of his religious community." It errs however in stating "he resided in either Delaware or Maryland." His name appears on the baptismal or marriage registers of Old St. Joseph's on February 1st, 1773, August 9th, 1774, July 2d, 1775, August 13th and November 15th, 1777.

John Lynch—the Major—was also a Philadelphia Catholic. So was Lieut. John Peter Eck and Lieut. Nowland. Lieut. Patrick Kane may be, fairly, put down as a Catholic. He returned to Philadelphia in 1779—was apprehended and placed under the supervision of the City Marshall with instructions to closely watch him.

Of the other officers Hanley, Wiergan, Yelverton and O'Neill I have not found any record showing their religion but I doubt not all were Catholics. The title of the Regiment and the intent of its formation may be take as justifying such a belief.

Sabine's *Loyalists* states further. "Clifton's success does not appear to have been great in inducing his Countrymen to bear arms on the side of the Crown."

The attempt to raise this Regiment, says Dr. Shea, was an "utter failure." True, but not by reason of the Whiggery of the Catholics. The other Loyalist Regiments attempted by Howe were also "utter failures," inasmuch as they did not obtain sufficient recruits to constitute a Regiment.

General Howe, in his *Narrative*, appended to "*Observations on a Pamphlet*," (by James Galloway) pp. 51–3 says: That on his taking possession of Philadelphia, he appointed William Allen, Mr. Chambers and "Mr. Clifton, the chief of the Roman Catholic persuasion of whom they were said to be many in Philadelphia as well as in the Rebel army serving against their inclinations" to "receive and form for service all the well affected that could be obtained. And what was the result? In May when I left America, Col. Allen had raised only 152, rank and file, Col. Chambers 336 and Col. Clifton 180."

So here were 180 "Catholic Tories" banded together as "well affected" towards British power.

During the British occupation one of the recruiting stations for Loyalist Regiments, was at Patrick Tonry's three doors above Market, in Second Street, where Capt. Kearney had his rendezvous. Kearney promised every recruit, after the war, "50 acres of land to which every gallant hero may retire and enjoy his bottle and his lass." [F. 394 Ridgway Library.] A promise he was not able to make good. Kearney was recruiting for Col. Allen's Regiment.

Tonry's name may be found in St. Joseph's Marriage Register, October 30th, 1775, as witness to the marriage of Andrew Gallagher and Johanna Shannon. Kearney's on January 19th, 1772.

Tonry left Philadelphia with the British on the evacuation of the city. He took up his abode in Brooklyn.

In Letters of General Pattison Commander of the British forces in New York, under date of New York Dec. 13th, 1779, to Capt. Waugh,

Barrack Master is this testimony: "It having been represented to Major Gen. Pattison that Mr. Hill, Inspector of Brooklyn Ferry, had removed himself without any authority from the Barrack Office, into the house of Mr. Patrick Tonry, Shopkeeper at Brooklyn and occupied every room that has a fire place and as the General looks upon this conduct of Mr. Hill as highly unjustifiable, he desires that another Billet of one room as contiguous to the Ferry as possible, may provided for Mr. Hill in order that Mr. Tonry may have possession of his House again. This seems the more reasonable as the upper part of the House is taken for a store room for the Barrack Office." [New York His, Soc. *Collections* 1875, p 311.]

While the British occupied Philadelphia the following transcripts of official proceedings show the continuance and discipline of the ROMAN CATHOLIC REGIMENT or BATTALION as it came to be officially regarded:

"Court Martial at City Tavern April 19th 1778 William Smith, private Soldier in the Provincial Corps of Roman Catholic Volunteers tryed by Court Martial for attempting to cross the Schuylkill with an intent to desert to the Rebels is found not guilty and therefore acquited. The Commander in chief confirms the above sentence." [KEMBLE PAPERS, Vol. 1 N. Y. His. Soc. Col. 1883, p 570.]

"May 6th, 1778, Lieut. Col. Allen's and Lieut. Col. Clifton's Battalions are to be in readiness to embark at the upper Coal Yard to move with their field equipage and one week's provisions. Brig. Gen. Leslie is appointed to the Command of all the tropps in the Jerseys." [*ibid* p 577.]

This order was issued for the expedition which on May 7th under Major Maitland went up the Delaware to White Hill, one mile below Bordentown, and destroyed "twenty-one or more" American vessels there lying. This was done in retaliation for the destructive operations of Capt. John Barry in the lower Delaware while his vessel the *Effingham* of 28 guns was foe-bound at White Hill.

Thus while the gallant Captain Barry—a Catholic—was well serving America other of his religious brethren and "townies" were inflicting vengeance on the infant navy of the Colonies because of his success in endeavors for Liberty.

Philadelphia 30th May 1778.

Sir Henry Clinton, the new British Commander, ordered.

"No Corps to entertain Irish Recruits except the Queen's Rangers, the Roman Catholic Volunteers and the Volunteers of Ireland. [*ibid* p 588.)

Philadelphia May 16th 1778.

Patrick Mullen of the Roman Catholic Volunteers tried by Court Martial for desertion and attempting to cross the River Schuylkill in order to join the Rebel army is found guilty of Desertion and sentenced to receive one thousand lashes in the usual manner. The Commander-in-chief confirms the above sentence and orders Patrick Mullen to receive his punishment at the discretion of his commanding officer.

Martin Hurly Private Grenadier of the 44th regiment was charged with "desertion and bearing arms in the rebel army." He was tried by Court Martial held at Germantown Oct. 6th 1777 and found guilty. The sentenced was approved by Gen. Wm. Howe and Hurly was executed on the 8th.

No doubt he was a Catholic who had joined Washington's army and was captured at the Battle at Germantown, Oct. 4th.

On March 14th 1778 James O'Brien Inhabitant of Philadelphia was tried by Court Martial for concealing deserters from His Majesty's ship *Zebra*. Found guilty; sentenced to receive 500 lashes and to be then sent out of the lines or on board some of His Majesty's ships of war as the Commander-in chief may please to direct.

These records show desertions from General Howe's army of occupation.

Let us see the other side—the records of desertions from Washington's army at Valley Forge. It is the testimony of James Galloway that is used to sustain the statement that one half the army of Washington were Irish. Sometimes it is put as "Catholic." An examination of Galloway's testimony before a Committee of the House of Commons in 1780, shows that he judged Washington's army was one half Irish because that was the proportion of the desertions from it while he was City Superintendent of Philadelphia. [See GALLOWAY'S EXAMINATION.]

He said he could answer the inquiry with "precision" as the names and birth place of each deserter had been taken down.

The following document is now for the first time printed. It is document No. 2094 in Vol 24 of Steven's *Facsimilie Documents relating to America*—1773–1782

This document was sent by Galloway to the Earl of Dartmouth.

"AN ACCOUNT OF THE NUMBER OF DESERTED SOLDIERS, AND GALLEYMEN OF THE REBEL ARMY AND FLEET WHO HAVE COME INTO PHILADELPHIA & TAKEN THE OATH OF ALLEGIANCE WITH A PARTICULAR ACCOUNT OF THE PLACES IN WHICH THEY WERE BORN."

Philadelphia March 25th 1778.

Total Soldiers to this day—1134. Of which were born in England 206; in Scotland 56; in Ireland 492; in Germany 88; in America 283; in Canada 4; in France 5.

Total Galleymen to this day—354. Of whom were born in England 69; in Scotland 22; in Ireland 157; in Germany 16; in America 65; in France 15.

This shows the whole number of deserters 1488 of whom 649 were Irish.

Document No. 2078 is a letter of Galloway to the Earl of Dartmouth. It is dated January 27th 1778—during British occupancy of Philadelphia. In it he says: "As a proof the aversion of the natives of America to the present rebellion the rebels are not one in ten of their whole army who are not either English, Scotch or Irish but by far the greater number of Irish."

On the 4th of March 1778 he wrote to the Earl. (See Document No. 2090.)

"From the beginning there has been a reluctance in the natives in America to enter into the regular service of the Rebellion. They have been forced out in the militia by heavy fines for a few month's only. The English, Scotch and Irish by far the most part of the latter have principally composed the rebel regular army."

Ambrose Serle writing to the Earl of Dartmouth from New York, 25th September 1776, said: "Great numbers of emigrants particularly Irish are in the Rebel army, some by choice and many for mere subsistence." (Stexen's *Documents* Vol. 24, No. 2043.)

So if the Irish were such a large part of the army they were entitled, without dishonor, to the greater proportion of the desertions.

The British evacuated Philadelphia June 18th, 1778.

On 21st the army was at Mt. Holly, N. J. where Sir Henry Clinton, the successor of Gen. Howe, issued orders how the army would march next morning.

He mentions Col. Allen's Loyalist Corps and orders, "the remainder of the army will receive orders from Gen. Knyphausen."

By that it is probable that Col. Clifton's Roman Catholic Battalion was under command of Knyphausen. On June 23d Knyphausen's 2d Corps was at Crosswicks with orders to march at 4 o'clock in the morning. On June 27th Knyphausen was at Freehold with order to march at 3 o'clock next morning. The next day—Sunday 28th—was fought the Battle of Monmouth.

The daily movements of Knyphausen Corps may be traced in Lieut. Krafft's *Journal* in N. Y. His. Soc. COLLECTIONS for 1882. He was a Hessian.

On Sunday June 28th Washington with his Valley Forge Army met the British fleeing to New York, at Monmouth.

There that hot June Sunday he fought and, but for the treachery of Gen. Charles Lee, as is now known, he would, doubtless, have destroyed the British forces.

wonder, perhaps, that Washington swore, "a tremendous oath" when disaster had almost came upon him by the treason of his chief General.

The Battalions of Loyalists under Allen, Chambers and Clifton, left Philadelphia with the part of the Army under the command of General Knyphausen, the Hessian General.

They protected the baggage train of twelve miles from the assault of Washington's men.

The day after Monmouth's Battle Sir Henry Clinton, issued the following order:

Camp near Middletown, N. J., 29th June 1778.

"The heavy artillery and baggage of the army will move to Middletown at 5 this afternoon under the escort of Clifton's and Allen's Corps and the New Jersey Volunteers. The rest of the army will move at Daybreak to morrow morning. [COL. N. Y. His. Soc. 1883 p 600. KEMBLE PAPERS.] Col. Stephen Kemble of 60th Foot.

Sir Henry Clinton in his report of the Battle of Monmouth made to Lord George Germain from New York July 5th 1778 says he evacuated Philadelphia at 3 o'clock on the morning of June 18th; that on the 23d the army crossed the bridge at Crosswick.

"One column under the command of His Excellency Lieut. Gen Knyphausen, halted near to Emlay's-town and as the provision train and heavy artillery were stationed in that division the other column under Lieut. Gen. Earl Cornwallis took a position at Allen's-town which covered the other encampment . . . . . Encumbered as I was by an enormous provision train &c., to which impediment the probability of obstructions and length of my march obliged me to submit . . . . . I could only suppose that General Washington's views were directed against my baggage and in which part I was indeed vulnerable . . . . . The approach of the enemy's army being indicted. I requested General Knyphausen to take the baggage of the whole army under the charge of his division consisting of the troops named in the margin." [Here he mentions Hessian Yagers, a brigade of Hessians, Pennsylvania Loyalists, West Jersey Volunteers and Maryland Loyalists.] "I desired Gen. Knyphausen to move at break of day on 28th . . . . . I was convinced that our baggage was their object . . . I sent for a brigade of British and the 17th light dragoons from Gen. Knyphausen . . . . Our baggage had been intercepted by some of the enemy's light troops who were repulsed by the good dispositions made by Gen. Knyphhausen and Major Grant. I took advantage of the moon-light to rejoin Gen. Knyphausen who had advanced to Nut Swamp near Middletown."

[New York His. Soc. COLLECTIONS. LEE PAPERS Vol. 11. pp 463--5.]

Alexander Hamilton writing to Elias Boudinot said: "America owes a great deal to General Washington for this day's work. A general rout, dismay and disgrace would have attended the whole army in any other hands but his. By his own good sense and fortitude he turned the day. He brought order out of confusion, animated his troops and led them to success."

He related the actions of Gen. Charles Lee, "This man is either a driveler in the business of solderingship or something much worse." [It is now known he was "something much worse."]

"I can hardly persuade myself to be in good humor with success so far inferior to what we in all probability should have had had not the finest opportunity America ever possessed been fooled away by a man in whom she has placed a large share of the most ill-judged confidence."

Eighty years afterwards, in 1860, the treachery of General Lee was proven to the world. Moore's TREASON of LEE—has abundant proof in Lee's hand to link the names of Arnold and Lee in eternal infamy.

Again was it manifested that "Heaven was determined to save the Country" as the, almost, traitor Conway declared when conspiring at Valley Forge to oust Washington from command.

The Battle of Monmouth also proved that Washington was not "a weak General" and had not "bad counsellers" as Conway wrote his fellow caballer Gates.

Lord Cornwallis commanded the left wing of the army encamped near Monmouth Court House. The right wing under General Knyphausen lay beyond the Court House in the road to Middletown. It was 8,000 strong and convoyed the immense baggage train.

During the Battle on Sunday in 96° in any shade to be had, Knyphausen made haste to Middletown and encamped on its heights. At day break on Monday Gen. Clinton joined him having escaped an intended movement on both flanks by Washington.

THE ROMAN CATHOLIC BATTALION thus appears to have been at Monmouth under the Hessian Knyphausen and with the Hessian troops.

There were many Catholics among the Hessians. The marriage of some are recorded in Old St. Joseph's register.

The Landgrave of Hesse Cassel, Frederick II, was a Catholic. [Lowell's *Hessians in the Revolution* p 5] He had 74 "left handed children"—or "bastards" [*ibid* p 7.] He hired 16,992 men to England. Only 10,402 returned home. He was paid for the difference as men killed.

The total number sent by all the German princes was 29,875, of this number 12,562 did not return to Germany. (*ibid* p 21.)

The British Army, worsted but no destroyed at Monmouth, succeeded in getting to New York at the beginning of July 1778.

Beatson's *Memoirs Naval and Military*, Vol. VI, p 205, states that Gen. Knyphausen commanded "the Provincial Corps" on their entry into New York.

That THE ROMAN CATHOLIC BATTALION existed at New York as a distinct organization appears from the following advertisement:

FOR THE ENCOURAGEMENT OF ALL

GENTLEMEN, VOLUNTEERS,

WHO ARE WILLING TO SERVE HIS MAJESTY'S REGT. OF

ROMAN CATHOLIC VOLUNTEERS

COMMANDED BY

LIEUT. COL. COMMANDANT,

ALFRED CLIFTON

During the present wanton and unnatural Rebellion

AND NO LONGER

THE SUM OF FOUR POUNDS

WILL BE GIVEN ABOVE THE USUAL BOUNTY,

A SUIT OF NEW CLOATHS

And every other necessary to complete a Gentleman Soldier.

Those who are willing to show their attachment to their King and Country by engaging in the above regiment, will call at Captain McKennon, at No. 51, in Cherry—Street, near the Ship Yards, or at Major John Lynch, encamped at Yellow Hook, where they will receive present pay and good quarters.

N. B. Any person bringing a well bodied loyal subject to either of the above places, shall receive ONE GUINEA for his trouble.

GOD SAVE THE KING.

(*N. Y. Gazette and Weekly Mercury* July 13th 1778.)

(Quoted in Shea's *Life and Times of Archbishop Carroll.*)

Later in the year, however, the Loyalist Battalions appear to have been merged into one Regiment under the title of THE LOYAL AMERICAN REGIMENT so that the distinctive title of THE ROMAN CATHOLIC VOLUNTEERS disappears, for in the Army List of 1779 it is spoken of as "the late" Regiment.

When Wayne made his midnight attack on Stony Point, July 15th, 1779, sixty of THE LOYAL AMERICANS were captured.

Concerning Lieutenant Keane, of THE ROMAN CATHOLIC REGIMENT, the *Pennsylvania Archives* record in 1779:

"The town major brought before the Council Patrick Keane, Lieut., of the Roman Catholic Regiment of Volunteers in the British service and he being examined it was ordered that Col. Nichola be desired to closely observe the conduct of Lieutenant Keane."

Keane may have shown the Council of Safety that he had abandoned England's cause, and thus was permitted to remain in Philadelphia under the eye of the Marshal.

The public sentiment in Pennsylvania at this time may be judged from the following document now for the first time printed.

(From Stevens' *Facsimilie* Vol. 17, No. 1616.)

The Chevelier de Fleury on 16th Nov. 1779, sent the French Minister a "SUMMARY OF THE POLITICAL AND MILITARY CONDITIONS OF AMERICA." Extract therefrom is given on page 70. He continues:

"Patriotism is non-existent at Philadelphia, it has here almost become ridiculous. Fortune is the idol of all ranks. All the wealthy people are cankered at the heart and hunger for peace which they would accept at any price."

"Jersey, almost touching the fortifications of the city of New York, displayed heroic constancy. Its militia assembled of its own accord at the sight of a red coat. Their Governor Lewingston, [Livingston] is a Roman The Republicans call him Brutus and the British the American Nero.

"There are many Tories but he prosecutes them as State criminals.

"A party have just risen against him, the leaders of which are Dickinson and Cadwalader. I fear they will supplant him.

"General Washington is the Atlas of America and the god of the army. His authority is gentle and paternal He is perhaps the only man who could have effected a Revolution. The great man has only one fault—a very creditable one—too much virtue for the chief of a Party.

"The Royalist party is numerous but passive and is despised—only daring to work underground. It seeks to frighten the people from their connection with Papists, to secretly spread the idea that the insidious intervention of France alone prevents peace and that, the natural enemy of the colonies, she seeks to prolong this destructive war."

[The Fleury Memorial was prepared at request of Lafayette.]

The Reader is referred to *The Catholic Loyalists of the Revolution* and to *The Anti-Catholic Spirit of the Revolution* articles in THE RESEARCHES, 1889.

Martin I. J. Griffin

PATRICK SHERIDAN, GRANDFATHER,

OF LIEUT. GEN. P. H. SHERIDAN,

U. S. A.

By JOHN D. MCCORMICK.

SHERIDAN IN THE SHENANDOAH VALLEY.

Grant had taken command of the armies of the Union, and was closing in upon Richmond. He had served notice upon the enemy and the country that, "I propose to fight it out on this line, if it takes all Summer." Lee hoped to divert him from "that line," and keep him on the defensive around Washington, as he had done with others. To accomplish that he, sent a strong force under Early into the Shenandoah Valley.

The Shenandoah Valley was always a tender spot for the Union Generals. Banks, Fremont, Hunter, Seigel, Rosecrans, Milroy, and the others reaped no laurels, but lost prestige there. The only redeeming feature of these campaigns was Shields' defeat of Stonewall Jackson. That whole region of country was most fertile, and yielded vast quantities of supplies for the Confederates.

Its strategic importance was also very great. Whoever held the valley commanded the gaps in the Blue Ridge, and if hostile they could keep Washington in a flutter of excitment from imminent danger of an attack, or they could threaten Maryland and Pennsylvania. Grant had to avert any danger from that direction, without loosening his grip upon Richmond.

The commander of the expedition must be a man of ample resources. He must be as swift and aggressive as a cyclone, or cautious and defensive, as occasion required.

Grant put Gen. Sheridan in command. He had never held an independent command before of any importance, and many doubted the wisdom of his choice.

Sheridan's exploits in the valley and his subsequent movements started the newspapers to sounding his praises. Many of Trenton's older citizens remembered that his grandfather, Patrick Sherida n, was once a resident of their historic town. I propose to publish these r eminiscences in a continuous form, now for the first time.

The Boyne Water--A Knockdown Argument.

About 1816 a curious incident brought into prominence a man, one of whose descendants will always occupy a high place in American history. A Catholic soldier of the Revolution died in Trenton, and was accorded a military funeral. The Union Light Infantry, composed of veterans of the war of 1812, turned out to bury the old soldier with military honors.

The company marched to the music of a fife and drum, but it had only proceeded a short distance from the rendezvous when a man was seen to dash from the pavement into the street before the advancing company, and deliberately knock down the fifer. The band was at once badly out of time, the company came to a halt, and it looked as if the man who struck the blow would come to grief.

Ensign McCully was quick to grasp the situation, and by his prompt action prevented further hostilities. He explained to the Captain that they were marching to the tune of the "Boyne Water," when the music was so unceremoniously interrupted, and added that it was a tune that was most offensive to Catholic ears, and was sure to cause trouble.

The Captain was indignant at the occurrence. He said that he had seen Catholic soldiers in battle, and admired their courage and patriotism. He disclaimed any intention to disrespect the memory of the dead, or offend the living, and had not noticed the tune that was being played. When the fifer was restored to consciousness he, too, apologized, He said that he had played the tune thoughtlessly, having no intention to offend anybody. The company buried the dead veteran without further incident.

The man who struck the blow was Patrick Sheridan, grandfather of Gen. Phil. Sheridan. He at once became the lion of the town. The audacity of a man attacking a whole company, and coming off victorious, was upon every tongue.

Patrick is represented to me as a plain, unpretending citizen. While not an educated man, he had a knowledge of the three R's. He was a clerk in a country store kept by a man named Yard, in Trenton. He at-

tended to customers, kept accounts, delivered goods, and had the full confidence of Mr. Yard. He removed to Ohio in the early twenties. He is described to me as what sporting men would call "a big little man." He was about medium height, with broad shoulders, a big chest, and well developed limbs. He had a good temper, and was peaceable and neighborly, but he was a dangerous man when aroused.

I am under many obligations to the late John McCully for the facts in the Boyne Water incident above. Mr. McCully was the first potter in Trenton, and was a brother of Ensign McCully, who was an eye witness to the scenes just described. John McCully died in the early nineties, and was then nearly one hundred years old. He had a remarkable memory, and was considered an authority upon local matters. He was a member of the Society of Friends when he died, as was also his brother.

Bonaparte Park.

Soon after the battle of Waterloo, Joseph Bonaparte brother of the great Napoleon, came to America. That was in 1817.

Shortly afterwards he purchased large tracts of land at Bordentown, N. J., which extended along the Delaware to Trenton, six miles distant.

The ex king was most democratic in his habits. He went freely among the people. He visited the stores and shops. He made large purchases and paid liberally. He would talk with the peasantry, and make them presents, and inquire about their families and their affairs. It seemed to be a relaxation to divert his mind from the great events in Europe, in which he acted such a prominent part.

He lost no time in laying out a beautiful park on the banks of the Delaware. Bonaparte Park abounded in long drive ways under shady trees; artificial lakes, stocked with fish; walks that traversed it in every direction; flowers and statuary, and fine buildings. Both nature and art combined to beautify the whole landscape. These beautiful grounds were always open to the public, and people from the country round roamed at will through their vast extent. Hardly any restrictions were imposed.

Joseph Bonaparte was followed by many gallant French officers, who would not subscribe to the new order of things, preferring voluntary exile to America to await the turn of events in Europe.

Prince Lucien Murat.

Among the first to arrive at Bordentown was Prince Lucien Murat, a son of Marshal Murat, Napoleon's great cavalry leader. Prince Murat was even more democratic in his habits than Joseph Bonaparte. He mingled with the peasantry and was on terms of intimate acquaintance with all.

Napoleon said Murat was the greatest cavalry officer in the world. He was bravery itself. He was the very embodiment of chivalry. There was something about him that inspired his soldiers to deeds of heroism. When he lead a charge, his uniform, resplendant with gold lace, his breast covered with decorations, and his plume of white ostrich feathers waving in the breeze, there was a power in the onset of his squadrons that was irresistible.

Drilled by Prince Murat, and Reviewed by Joseph Bonaparte.

Patrick Sheridan, in common with all Irishmen, cherished hope of seeing Old Ireland free from the yoke of the Saxon. He cultivated a close familiarity with firearms, that he might be useful for that purpose, should occasion require. There was a military spirit in him, too, that he found a way to cultivate.

He made the acquaintance of Prince Murat and induced that brave Frenchmen to drill him in the manual of arms. An interesting incident led to its discovery.

A Company of One Man.

One day while Prince Murat was drilling Patrick Sheridan in Bonaparte Park, Joseph Bonaparte was seen approaching with a party of friends. The Prince gave the ex-king a military salute, and brought Private Sheridan to a present arms. Joseph Bonaparte returned the salute in true military style, and reviewed the Prince's company of one man. He said to the Prince: "Prince, your company presents a soldierly appearance. One man has been know to turn the tide of victory."

There was something about Patrick Sheridan that impressed him, as he scanned his fine physical appearance, his erect form, and his earnest face, for he said, turning to one of his party, "Those were the kind of men we had to fight at Waterloo."

Joseph Bonaparte's reference to "one man turning the tide of victory" no doubt had in view the arrival of Napoleon at Dresden, where he repulsed the allies until the arrival of his army. He uttered prophetic words when he said "one man has been known to turn the tide of victory," for a descendant of the very man who stood before him certainly "turned the tide of victory" in the Shenandoah Valley in the fall of 1864, at a critical period in the nation's history.

It is well known that "those stout English squares" of Waterloo were largely composed of Irish, and in all probability that was what Joseph Bonaparte meant when he said "those were the kind of men we had to fight at Waterloo."

Prince Murat took pleasure in speaking of the deeds of bravery of his father, Marshall Murat, to those of his acquaintance. He would tell of the irresistible charges of the squadrons he lead; of how squares of infantry melted away before their furious onset; of the surprises; of the relentless pursuit of a defeated army; and of the hardships and triumphs incident to successful warfare.

Patrick Sheridan often listened to these recitals, and they filled him with military order. Who knows, in the unseen operation of the laws of heredity, what effect they had in shaping the character of the future Gen. Sheridan? It is not at all unlikely that these narrations of mil tary prowess were the subject of many a story in the home circle, and did much toward inclining him toward a military career. Certain it is that there is probably no other leader he so closely resembled as he did the great French cavalry leader, Marshal Murat.

While Prince Lucien Murat was throughly cosmopolitan in his character around Bordentown, Burlington ,and Trenton, he was an entirely different man in Philadelphia, and on state occasions. At those times he had all the reserve and dignity becoming a prince, and none but distinguished people could approach him. *—

*— I am under deep obligations to Hon. G. D. W. Vroom, of Trenton, for much information concerning the customs around Bonaparte Park and the peculiarities of the Murats. That distinguished Jerseyman and patriot, Col. James W. Wall, of Burlington, was counsel for Joseph Bonaparte, and he was also a relative of Mr. Vroom by marriage. Mr. Vroom will let clients wait to give me information upon historic subjects; or he will sit up beyond the midnight hour in his private library, to hunt rare old books or pamphlets out of print; or he will suggest a new line of investigation to clear up and throw light upon some obscure historical point. Many interesting pages of "Catholicity in New Jersey" will be credited to Mr. Vroom's kindly interest and assistance, for which not only the heirarchy of the Church but also the common people will be grateful.

It is likely that Patrick Sheridan was brought in contact with Prince Murat when delivering supplies at the mansion at Bonaparte Park from Mr. Yard's store in Trenton, and that the incidents narrated followed as a matter of course.

The Yards are an old Trenton family. Patriotic ironworkers and blacksmiths, they controlled the iron industry in Trenton and in "those times that tried men's souls" they made guns for the American army. Judge William S. Yard, the historian of Methodism in Trenton, and Hon. Emory N. Yard, Mayor of Trenton, are a branch of the Yard family with which Patrick Sheridan was connected.

Patrick Sheridan was a member of St. John's Church, then but recently built. He had a numerous family, mostly boys, but I can learn nothing as to their number or names. He visited Trenton many years after he had gone West, and took pleasure in telling his friends how successful his sons had been, and how they would not let him do any more work, and that he had nothing to do but live in fine style.

It will be seen from the foregoing that Patrick Sheridan was a man of decided force of character. His impulsive and emphatic protest against the playing of the "Boyne Water;" his industry, his integrity, and his business like duties in the store of Mr. Yard, at Trenton; his affection for Old Ireland; his military instincts, and how he gratified them, and the eagerness with which he drew military inspirations from a descendant of Marshal Murat, are traits of his character that stamp Patrick Sheridan as a man of a strong individuality.

A PRIEST SPY.

[Compiled from *The Aurora*, of Philadelphia, March 15 1799.]

On the 12th Messidor (30th June) a foreigner presented himself to the Committee of Administration of the Police of Paris to have his Passports countersigned. The one dated 28th May, 1795, (O. S.) was delivered at London, and is signed, Deas Charge des Affairs of the United States of America. The other of the 5th Messidor is signed by the Municipality of Calais on the attestation of the American Vice Consul, who is at the same time Mayor of the Commune.

This foreigner calls himself William S. Burns a citizen of the United States of America. He is stated to be a merchant going to Paris for the purpose of selling to government cloths and other merchandize useful to the armies of the republic.

The passports of William S. Burns were going to be countersigned when a citizen recognized him to be an *Englishman and a dangerous intriguer*.

Burns was immediately arrested. From his examination and the information obtained it is proved that he is a spy of the British Cabinet, that he is not William S. Burns a citizen of the United States, but his real name is *Magett* a native of *Tralee* County of *Kerry* in *Ireland*. He first arrived in Paris in 1770, brought up at College of St. Barbe, ordained and was a curate at Bordeaux. In 1791 he was Prior of Blaignon and at the time when the civil constitution of the clergy was decreed he quitted France and transported himself of his own accord.

Sold to the British Ministry, Magett went over to Ireland acted as a spy, and at Dublin persecuted the patriots.

There he received and favored the landing of emigrants of the ci-devant Poiton.

Magett embarked in 1793, was taken prisoner carried to Brest, detained some months. He is not included in any exchange, nor is it known how he went out of the Republic.

The object of his journey was to sell British goods to the Government, but the goods were in London at the ware house of William S. Burns, American Merchant.

Magett says he is only a bearer of *samples* or Patterns and you will remember that Magett and William S. Burns are one and the same persons. Magett also assumes false names, false qualifications and says he came for the good of the government and it is in proof that at all times Magett shewed himself the most declared enemy of the French Revolution.

Magett says that when he was at Brest, he offered Villais and Faure to furnish them with merchandise, Villeis does not remember, Faure says that an English prisoner offered to furnish grain. Letters written by Magett leave no doubt but that the foreigner is a spy.

The Committee of the National Convention, then proposed the following decree:

"The National Convention with the advice of their Committee of general safety decree that *Magett* who calls himself William S. Burns, an American Merchant charged with being a *spy* shall be sent to the Military Commission established at Paris by a decree of the 4th Prairial to take his trial, it is further decreed that this decree be inserted in the Journals. *Adopted* July 31, 1793.

A decree was also adopted denouncing to the world the British Government for employing Agents for the infamous purposes of assassination, poisoning and conflagrations in order to promote the annihilation of the rights of man."

Magett was in Philadelphia during the session of Congress in 1797.

He landed from England as a French emigrant. He succeeded in being introduced so many influential persons as a man of letters.

Before he was in Philad'a. two (2) days he was recognized by a gentleman who knew him to be a spy in Europe. He represented himself as an *Abbe* and went to St. Mary's Church, Philad'a. and sought to be employed as one of the priests there, but here he also was recognized. He then resumed his gay dress. He next represented himself to be extensively engaged in the cultivation of wines in France and had lost his estate by the Revolution, he now proposed to start anew in South Carolina and thither he was going whether under his real name which is Madgett, or other is unknown to the Editor.

The Editor warns Southern people to be on their guard.

Name is spelled *Majett, Madget, Madgett.*

[From *The Aurora* May 1, 1799.]

It notes that an English spy named Madgett has succeeded so far with some Federal members of Congress as to find encouragement to proceed to Carolina, where he has opened a new career.

He endeavored to obtain an interview with Thomas Jefferson but was unsuccessful.

Madgett was originally a Romish Clergyman and applied to St. Mary's Church, *Phila.* intending to officiate there. Whilst there he lived with a lady whom he represented to be his niece. Now he is in Columbia, South Carolina, the same lady is with him. He had some success in S. Carolina and planted 4 acres of vines.

He next petitioned the Legislature for $40,000, for the purpose of cultivating the grape upon a large scale and to make it the staple commodity of the State but the Legislature did not grant *six pence.*

His latest is to obtain funds by a subscription of shares to subscribers to be the proprietors and have the profits. He signed his initials only, to the proposal. It is not kown if any "were taken in."

He is possessed of talents and considerable knowledge of the world, a correct taste and an engaging address—has very fortunately been discovered in time and there is reason to think he will be off before vintage.

[Who knows his subsequent career?] ED. RESEARCHES.

A BEQUEST TO PHILADELPHIA IN 1748.

Original at Georgetown College.

Will of Randall McDonnell, merchant, late of Bridgeton, in the Island of Barbadoes, but now of the City of Dublin, constitutes Martin Killikelly of Dublin his executor. Principal heirs are his three sisters; and his nephews, Dominick and Anthony Lynch, Barbadoes, to whom he leaves "the sum of twenty pounds sterling in trust and for the uses I have directed them to be appropriated in Philadelphia."

The will is dated 16 June, 1748.

Probably this bequest was for some object of Catholic piety. This document being at Georgetown College indicates the probability of a bequest being given to Father Harding,

Was this Dominick Lynch the merchant of New York, who signed the address of the Roman Catholics which was presented Washington, March 15th. 1790?

BISHOP NEUMANN'S JOURNAL

OF PENNSYLVANIA CHURCHES.

[— NOTES taken from Bishop Neumann's *Journal*, wherein sometimes he names the officiating prelate, and sometimes puts merely "Bp."

A few of these data are not from Neumann's; but I have no means now to distinguish them all.

June 4, '96. FR. THOMAS C. MIDDLETON, O. S. A.

ST. AUGUSTINE'S PHILA.

1821, July 15, Confirmation by Bp. Conwell. (Diary of Mary Lloyd.)

1822, July 11, Ordination by Bp. of Fathers Smith and Egan. (Diary of Mary Lloyd.)

1829. Ordination of Rev. Geo. Alos. Carrell by Bp. Conwell, (Clarke's *Hist.* pp, 505.)

1831, Sept. 4, Confirmation of 159, or 160, Bp. Conwell. (Diary of Mary Lloyd.) The *U. S. Gazette* says 200 confirmations on Sept. 6.

1838, Oct. 7, Confirm. by Bp. Kenrick. (Diary of Mary Lloyd.)

1841, June 27, Confirm. by same. (*Ibid.*)

ST. JOHN BAPTIST, MANAYUNK, PA.

1831, Apr. 4, Cor. st: bl'd. by Kenrick. *Catholic Press* says "consecrated," another authority says: "Church blessed.)"

1831, Nov. 6, Confirm. 35.

ST. JOHN EVANGELIST, PHILA.

1831, May 6, Cor. st: bl'd. by Kenrick.

1832, Apr. 8, Ch: bl'd. " "

ST. MICHAEL'S, KENSINGTON, PHILA.

1833, (Easter Monday,) Cor. st: bl'd. by ——

1834, Sept. 28, Ch: bl'd: by Kenrick.

1840, May 3, Confirmation of 260.

ST. FRANCIS', PHILA.

1839, June 10, Cor. st: bl'd. by Kenrick Ch. built by Rev. M. O'Connor.

" Dec. 1, Ch. bl'd. Bishop Kenrick.(?)

ST. PHILIP NERI, PHILA.

1841, May 9, Ch. bl'd. by Kenrick, Sermon by Dr. Moriarty, O. S. A. Ch: built by Rev. John P. Dunn. 1842, Apr. 10, Confirm. 200.

1832, Sisters of Charity from Emmittsburg, 8 in Almshouse, and in town, came in August and September.

1839, Open house at Pottsville.

GOSHENHOPPEN. B. Sacrament from 1837; its former title St. Paul.
1832, June 3, Confirm. of 226 by Kenrick.
1835, Oct. 11, Ch: bl'd. and 83 confirmed by Bp. of TENAGRA, i. p. i. (from Mexico.) [Joachim Fernandez Madeid y Canal, Bp. of Tenagra.]
READING, ST. PETER'S.
1830, Sept. 5, Confirm. of 94 by Bp. ——
1835, Oct. 4, " " 80 " Bp. ——
DOE RUN, ST. MALACHY.
1838, Aug: Cor. st: bl'd. by Dr. Moriarty, O. S. A. [Another MS. says: "Oct. 5, 1839." Ch. bl'd. by same on 3rd Sunday of September.
1842, June 19, Confirm. of 30 by Bp. ——
CONEWAGO, SACRED HEART.
1834, Apr. 27, Confirm. of 280 by Bp. ——
1830, Sept 26, " " 368, and ordination by Bp.
ELIZABETHTOWN, ST. PETER'S.
1832, Sept. 28, Confirm. of 103 by Bp. —— 1834, New Ch:
PATH VALLEY, B. V. M. REFUGE OF SINNERS.
1832, Dec. 2, Confirm. of 35 by Bp. ——
LANCASTER, ST. MARY'S.
1830, Nov. 7, Confirm. of 120 by Bp. ——
CARLISLE, ST. PATRICK.
1835, June 30, Confirm. of 40 by Bp. ——
NEW CASTLE, DEL., ST. PETER.
1831, Apr. 10. Ch: bl'd. by Kenrick.
SEMINARY, (PHILA.)
1837, At St. Mary's, back of the Bishop's House.
1839, Jan. 22, At St. Charles Borromeo's. President M. O'Connor, 10 students. 1841, June 10, Lazarists in charge,
ST. PATRICK'S, PHILA.
1841, Dec. 5, Ch: bl'd. by Rev. Michael O'Connor, V. G. Sermon by Dr. Moriarty, O. S. A. 1842, May 8, Confirm. of 100.
IVY MILLS, DEL. CO., ST, THOMAS APOSTLE.
1842, May 1. Confirm. of 21 by Kenrick.
YORK, ST. PATRICK. 1838, Sept. 10, Confirm. of 50 by Bp. —
MILTON, ST. JOSEPH. 1832, May 13, Confirm. of 132 by Bp.
1836, New Ch: built by Rev. Hugh Fitzsimmons.
Wilmington, Del., St. Peters.
1830, Sisters of Charity come. 1830, Ch: enlarged.
" Aug. 8, Confirm. of 69 by Bp. Kenrick; Rev. Dr. Hurley, O. S. A., sang Mass, and preached.
1832, Orphan Asylum built by Rev. Geo. A. Carrell for $2,700.

Haverford, St. Denis.

1827, about. Ch. blessed by Rev. Dr. Hurley, O. S. A.

Carbondale, St. Rose of Lima.

1829? Ch, built by Rev. Wm. M. Clancey, 1st rector.

'33, Aug. 29. Confirm. by Bp. '36, Sep. 4. Ch. bl'd. by Bp. Kenrick.

'39, New Ch. began by Rev. Henry Fitzsimmons.

'41, New Ch. began.

Littlestown, St. Aloysius.

'30, *ante*, Ch. (frame) built. '39, Aug. 3, Confirm. of 30 by Bp. —

'42, June 26, Ch. bl'd. by Rev. — Lekeu, S. J.

Pigeon Hill. 1839, Sulpitians come.

Mountain, St. Ignatius Loyola.

1830. Sept. 28, Confirm. of 52 by Bp. ——

HUNTINGTON.

'28, Sept. Ch. f. by Rev. John O'Reilly, (3[illegible] x 65, brick.)

'30 July 4, Sunday. Ch. b. by Bp. Kenrick, and sermon by same, Bp. Conwell present. In P. M. Sermon by Rev. Nicholas O'Donnell, O. S. A.

Gettysburg, St. Francis Xavier.

1830, Cor: St: bl'd: Reily (p. 61) says: "Aug. 11."

'31, Oct. 2, (Sund.) Ch: bl'd. by Bp. Kenrick.

'38, Sept. 7, Confirm. of 50 by Bp. ——

McSherrytown, St. Joseph.

1842, May. Sisters of *Sacred Heart* open convent in old school (formerly of Sisters of Charity) was founded by Lady Gallitzin.

Chambersburg, Christ Church.

1830, Oct, 10, Confirm. of 9 by Bp. ——

Bellefont, St. John. 1830. Ch: built by Rev. John O'Reilly.

'34, June 11, Confirm. of 40 by Bp. ——

Pottsville, St. John Baptist.

1842, June, Cor: st: bl'd. by Rev. Nicholas Stienbacker, S. J, Ch: bl'd. by Rev. Edw. McGinnis.

Pottsville, St. Patrick.

1830, *ante*. Ch: built by Rev. John Fitzpatrick as his own.

'32, May 18, Confirm. of 130 by Bp. ——

'35, Oct. 8, " " 13 " Bp. of Tenagra. (See p. 91.)

'37, New Ch: begun by Rev. P. A. Wainwright. (Died May 2, '39.)

'39, Sept. 29. New Ch. bl'd. by Bp. Kenrick, who Confirm. 108.

Columbia, St. Peter.

1830, Sept. 12, { Ch. bl'd. by Bp. Kenrick. Confirm. of 60 by Kenrick. Graveyard bl'd. by Kenrick. (The *Catholic Press* says 11th.

Harrisburg, St. Patrick.

1830, Nov. 4, Confirm. by Bp. —— Sisters of Charity (3).

Friendsville, St. Francis Xavier.

1832, May 24, Leave to build. May 27, Confirm. of 26 by Bp.
'34, June 21, New Ch: built near Derwent and bl'd. by Bp. Kenrick.
'34 June, { Confirm of 2 by Bp. Kenrick. Cemetery bl'd. by Bp. Kenrick.
1840, New Ch: built by Rev. John Vincent O'Reilly.
'40, Oct. 17, Not yet finished.

Lewiston, All Saints.

1830, Nov. 3, Ch: b. by Rev. J. Hughes, and confirm. of 50 by Bp.
'35, Sept. 23, Confirm. of 7 by Bp.

West Chester, St. Agnes.

1840, Nov. 22, Confirm. of 16 by Bp.

Seelings Grove.

1832, *ante.* Ch: begun by Rev.? John Eitzpatrick.

Waynsboro', St. Andrew.

1832, Nov. 29, Confirm. of 25 by Bp.

Red Bank, St. Nicholas of Tolentine.

(See RESEARCHES on this Mission for 1887, p. 69.)

Easton, St. Bernard.

1833, Aug. 27, Visit by Bp, ——. No Church.
'34, July 2, Confirm. in rented room of —— by Bp. ——
'36, Aug. 21. Ch: bl'd. by Bp. Kenrick.

Tamaqua, St. Jerome.

1834, July 6, { Ch: bl'd. by Bp. Kenrick. Confirmation of 50 by Bp. Kenrick.

Mt. Pleasant, St. Juliana Falconieri.

1834, June 27, Confirm. of 10 by Bp. —— in McAvoy's house.
'36, Aug. 24, Confirm. of 3 in McAvoy's house.
'39, Ch: begun and built by Rev. Henry Fitzsimmons.
'38, June 20, { Ch. bl'd. by Bp. Kenrick. Confirm. of 20 by Bp. Kenrick.

Meusslem, St. Henry.

1835, Oct. 6? Confirm. of 26 by Bp. of Tenagra. (See p. 91.)

Nippenose Valley, Imm. Conception.

1836, Beginning of a congregation. '41, Ch: begun.
'42, May, Cor. st. bl'd. by Rev. Micholas Stienbacker, S. J.
'42, July 31, Confirm. of 90 in chapel by Bp. ——

Wilkesbarre. St. Nicholas.

(Acc. to *Catholic Herald*, St Nicholas of Tolentine.)
1836, Sept. 7, Confirm. of 4 by Bp. ——

Dushore, St. Basil. 1836, Sept. 15, Visit by Bp.——

'37, Ch. built by Rev. Edw. McGinniss, (of Milton.)

'40, 20 German families and 40 Irish.

'38, July 4, Ch : bl'd. by Bp. Kenrick.

'38, July 5, Confirm. of 24 by Bp. Kenrick.

Norristown, St. Patrick.

1836, Aug. 18, Cor. st : bl'd. by Bp. Kenrick.

'39, June 2, Ch : bl'd. " " "

Silver Lake, St. Augustine.

1834, June 23, Confirm. of 40 by Bp. ——

'36, about, Ch : built by Rev. — Flynn, (Trappist.)

'36, Aug. 28, { Ch. bl'd. by Bp. Kenrick. Cemetery bl'd. by Bp. Kenrick.

Shamokin, St. Edward.

1838, about, Ch: built by Rev. — McGinnis.

'40, Oct. 11, { Ch : bl'd. by Bp. Kenrick Confirm. of 20 by Bp. Kenrick.

New Milford, St. John.

1838, June 28, Visit by Bp. Kenrick.

'40, Oct. 21, Confirm. of 2 by Bp. Kenrick.

BERWICK. '40, A Chapel. '40, A Cemetery.

Phœnixville, St. Mary.

1841, Oct. 10. Cor. st: bl'd. by Rev. —— Barrow, V. G. Sermon by Dr. Moriarty, O. S. A. [Neumann says the Ch: was bl'd. on this day.]

1842. Sept. 11, Confirm. of 33 by Bp. ——

Shippensburg, Visitation B. V. M.

1842, July 3, Ch : b. by Rev. James A. Miller.

Chester, St. Michael.

1842, Sept. 29, Cor : st : bl'd. by Bp. Kenrick.

Strasburg, St. John Baptist.

1842, Nov. Ch: b. by Rev. Matthias Alig, C. SS. R.

Paradise, Imm. Heart of Mary.

1842, June 24, Confirm. of 57 by Bp. ——

FOREIGN CATHOLICS DEBARRED BY LAW OF ENGLAND ROM ROLDING LAND IN PROVINCIAL PENNSYLVANIA.

[Original at Georgetown College.]

Memorandum to my Executor & Heir nominated in my last Will.

Whereas Mr. Joseph Kaufman with some other Roman Catholick Germans, as will appear in their deeds in my name, being restrained by Law from purchasing in their own name, This is to declare and certifie, yt such Houses & Lands purchased in my Name, are ye sole property of ye above sayd Germans, & yt I have no right & title to ye same in justice & in conscience. This solemn declaration I make this 31st of Jan. 1768 & from under my Hand & Seal.

ROBERT HARDING.

Robert Harding was the pastor at Philadelphia.

The Minutes of the Provincial Council of Pennnsylvania, Vol. IX, page 596, records:

"At a Council held at Philadelphia, Friday, May 26th, 1769, the Governor laid before the Board a Bill entitled 'An Act to Enable John Cottringer and Jos. Cauffman to hold lands in this Province,' which was sent him by the Assembly for his concurrence during their setting in February last.

"The Board having considered that the persons mentioned in the Bill are Roman Catholics, and being of opinion that any Act for naturalizing such persons so as to enable them to hold lands, would be repugnant to an Act of Parliament passed in the —— entitled 'An Act ——,' advised the Governor to refuse his assent to the said Bill, and the Secretary was directed to carry it back to the Assembly with a message that he cannot agree to it."

Concerning this question the late Thompson Westcott, Historian of Philadelphia, gave me the following information.

"There was no Act of Assembly of Pennsylvania which prohibited Roman Catholics from holding land in the Province. The Act of 1700 authorized the naturalization of all foreigners. The Act of 1740 changed

this, and limited the right of naturalization to foreign Protestants. But even with these laws, which affected some rights of citizenship, there was no Pennsylvania law which prohibited the purchase of land by foreigners. The doubt in Cauffman and Cottringer's cases, as shown by the Ninth Colonial Records, was not as to any Pennsylvania law, but whether there might not be a binding Act of the British Parliament which would prevent Roman Catholics from holding lands in Pennsylvania. It seems that in the case of these particular persons there had been a special bill passed by the Assembly, in 1769, to enable them to hold lands in Pennsylvania. The Governor and Council were of the opinion that the bill was repugnant to the act of Parliament, and the bill was not signed. The fact proves nothing, except caution of the Governor and Council. In regard to the declaration of the Rev. Robert Harding, who was an Englishman, that certain lands which he held in his name were the property of Cottringer and Cauffman, it may be said that the fact could have nothing to do with the transaction. It was legal for Mr. Harding, an Englishman, to take title for those lands. It was honest and just for him to declare that they really belonged to Cauffman and Cottringer, and that he stood seized to their use. His declaration of the fact was proper, but it could not change the legal significance of the case, nor confer upon those persons any title or privilege which they did not legally possess. No doubt the bill of 1769 was passed by the Assembly with the intention of relieving Mr. Harding from his implied trust, and giving full title to the real owners. The Legislature, it will be seen, did their part liberally; neither should it be inferred that the Governor and Council were hostile. But they found themselves confronted with an Act of Parliament which it was dangerous to disobey. Eventually the English law was of no consequence. It was only a matter of six or seven years. The Revolution, which commenced in April, 1775, suspended it, and the Declaration of July 4th, 1776, swept it away altogether."

The N. W. Cor. 4th and Locust Sts. was a property in name of Father Harding which, I doubt not, belonged really to Joseph Cauffman.

All his descendants I could get any trace of are Protestants. So are some of Cottringer's I got account of.

MARTIN I. J. GRIFFIN.